

The Living Church



THE BISHOP OF CHICAGO

This Recent Portrait of Bishop Stewart is by Paul Trebilcock

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



JULY

9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James. (Tuesday.)
30. Seventh Sunday after Trinity.
31. Monday.

CALENDAR OF COMING EVENTS

JULY

10. Florida Clergy Conference.
Institute of Franciscan Studies, at Adelyn-
road.
- St. Margaret's Summer Conference at Tappa-
hannock, Va.
15. Church Workers' Conference at Lake Kanuga,
Hendersonville, N. C.
16. Michigan Summer Conference.
17. Lake Tahoe Summer Conference.
18. Church Workers' Conference at Gearhart-by-
the-Sea, Ore.
21. Girls' Friendly Society Conference at Adelyn-
road.
24. Florida Junior Boys' Camp.
30. Church Workers' Conference at Evergreen,
Colo.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

17. The Annunciation, Glendale, Long Island,
N. Y.
18. Grace Church, North Girard, Pa.
19. Mission of the Resurrection, Baguio, Philip-
pine Islands.
20. Grace Church, Sheboygan, Wis.
21. St. Luke's, Fort Madison, Iowa.
22. St. Barnabas' House, North East, Pa.

NEWS IN BRIEF

TENNESSEE—Archdeacon Geiger of East Tennessee has been relieved for three months of all care of organized congregations in his field, and will devote his entire time to visiting and ministering to the men in the reforestation camps and the Cove Creek dam project. Services in the archdeaconry missions will be maintained regularly by the parish clergy of the nearest cities and towns.

Clerical Changes

APPOINTMENTS ACCEPTED

KEEDWELL, Rev. ALEXANDER N., assistant at the Church of the Good Shepherd, Rosemont, Pa., has accepted a call to the Church of the Good Shepherd, Kensington, Philadelphia, Pa. Effective September 1st.

TOMKINS, Rev. FLOYD W., has accepted a call to the rectorship of St. John's Church, Washington, Conn., beginning July 1st. Address, Washington, Conn. He will continue as associate secretary for America of the World Conference on Faith and Order, with office at 111 Fifth Ave., New York City.

NEW ADDRESSES

D'ANCHISE, Rev. GENARO G., formerly of Western Reserve University, New York; 2062 Murray Hill Road, Cleveland, Ohio.

SCRATCHLEY, Rev. H. P., formerly Oak Park, Arden, N. C.; 676 Merriman Ave., Asheville, N. C.

SUMMER ADDRESSES

DARST, Rt. Rev. THOMAS C., D.D., will be in the diocese of Western North Carolina for a series of confirmations during the month of July. Address, Martin Cottage, Blowing Rock, N. C.

STIMPSON, Rev. KILLIAN A., rector of St. James' Church, Florence, Italy, is in America for the summer. Address until September 1st, Sunrise Camp, Minocqua, Wis. The Rev. WALTER C. MOFFAT of Los Angeles, Calif., is locum tenens in Florence, during Canon Stimpson's absence.

RESIGNATIONS

CHEETHAM, Rev. ALFRED, as vicar of the Chapel of the Ascension, Silver Spring, Maryland (W.). Effective July 1st.

UPJOHN, Rev. DOANE, formerly priest in charge of St. Stephen's Church, Spencer, and Grace Church, Estherville, Iowa, is to retire on July 1st. Address, R. F. D. 3, Fond du Lac, Wis.

CORRECTION

MAYO, Rev. J. A., recently ordained priest, will continue as priest in charge of the chapels at Croom, New Market, and Aquasco, and is not to be in charge of St. Paul's parish, Aquasco. Prince George's Co., Maryland (W.), as stated in THE LIVING CHURCH of June 17th.

ORDINATIONS

DEACONS

CALIFORNIA—The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained to the diaconate, AUBREY OLIVER BRAY and EARL W. COUNT, June 14th, in Grace Cathedral, San Francisco. The sermon was preached by the Rev. E. F. Gee. Mr. Bray, who was presented by the Rev. Charles W. Lowry, D.D., is to be resident of the Church Divinity School, Berkeley, Calif. The Rev. Mr. Count, who was presented by the Rev. Mark Rifenbark, will assist the rector of Trinity Church, San José, Calif.

CONNECTICUT—On June 5th, in Christ Church Cathedral, Hartford, the Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, ordained to the diaconate, JONATHAN GOODHUE SHERMAN, CHARLES FITCHETT LANGLANDS, LOUIS WILBUR MOORE, JOHN JACOB RANDOLPH, and WILBUR DUNHAM RUGGLES. The preacher was the Rev. Stephen Fish Sherman.

The Rev. Mr. Sherman who has received a Fellowship at the General Theological Seminary, New York, will continue there as a tutor. The Rev. Mr. Moore is to be in charge of Christ Church, Unionville. The Rev. Mr. Randolph will be in charge of St. John's Church, Sandy Hook, and the Rev. Mr. Ruggles will be curate at St. John's Church, Waterbury, Conn.

CUBA—The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, acting for the Missionary Bishop of Cuba, advanced to the diaconate, ROMUALDO GONZALEZ AGUEROS, in the Church of the Redemption, Philadelphia, on June 12th. The

Rev. Mr. Agueros was assigned to the Missionary District of Cuba.

EAST CAROLINA—In St. James' Church, Wilmington, on June 16th, LAWRENCE M. FENWICK was ordained to the diaconate by the Rt. Rev. Thomas C. Darst, D.D. He was presented by the Rev. E. W. HALLECK, rector of St. John's Church, Wilmington, who also preached the sermon.

PENNSYLVANIA—On June 12th, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, officiated at the annual Trinity Ordination Service which was held in the Church of the Redemption, Philadelphia, and advanced to the diaconate, RICHARD ASSELFORD, presented by the Rev. Charles Henry Arndt, and assigned to the Church of the Redeemer, Morristown, N. J.; WILLIAM EDMOND ASHBURN, presented by the Rev. Franklin Joiner, and assigned to Grace Church, Haddonfield, N. J.; GEORGE HOGAN BOYD, presented by the Rev. John R. McGrory, and assigned to Trinity Church, Solebury, Bucks County, Pa.; BALTZAR EMIL LEO DE MARÉ, presented by the Rev. Wallace E. Conkling, and assigned to the Missionary District of Arizona; HUGH McLELLAN FARNSWORTH, presented by the Rev. Timothy E. Woodward, and assigned to the Order of the Holy Cross; GERALD McCracken GARDNER, presented by the Rev. Franklin Joiner, and assigned to St. Johnland; CHARLES ARNOLD LEVY, presented by the Rev. Joseph H. Hudson, and assigned to St. Augustine's Church, Philadelphia; FRANCIS W. LICKFIELD, Jr., presented by the Rev. Robert J. McFetridge, and assigned to the City Mission, New York; FREDERICK WALTER LEECH, presented by the Rev. James C. Gilbert, and assigned to the Chapel of the Prince of Peace, Philadelphia; CHARLES DURKEE SNOWDEN, presented by the Rev. C. E. Snowden, and assigned to the Missionary District of Western Nebraska; and FRANCIS HENRY TETU, presented by the Rev. John R. Huggins, and assigned to the City Mission, Philadelphia. The ordination sermon was preached by the Rev. Gilbert E. Pember, rector of Christ Church and St. Michael's, Germantown, Philadelphia, Pa.

VIRGINIA—The Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, ordained to the diaconate B. B. COMER LILE and ROBERT H. THOMAS, at the Virginia Theological Seminary on June 9th. The Rev. Mr. Lile will become minister in charge of the Church of the Ascension, Richmond, and the Rev. Mr. Thomas will be minister in charge of Luray parish, Luray, Va.

WILLIAM BYRD LEE MILTON was ordained deacon on June 11th, in Grace Church, Corbin, by the Bishop of Virginia. He was presented by the Rev. Beverley D. Tucker, Jr., D.D., and the sermon was preached by the Rev. G. MacLaren Brydon, D.D. The Rev. Mr. Milton will be in charge of Christ Church parish, Lancaster Co., Va.

DEGREES CONFERRED

CARLETON COLLEGE—Degree of Doctor of Humanities upon the Rev. PHILLIPS ENDECOTT OSGOOD, D.D., rector of Emmanuel Church, Boston.

DENISON UNIVERSITY—The degree of Doctor of Divinity upon the Rev. JOHN ERNEST CARHARTT, rector of St. Peter's Church, Ashtabula, Ohio.

KENYON COLLEGE—Honorary degrees conferred June 19th were: Master of Civil Law, STEPHEN MARVIN YOUNG, Jr.; Doctor of Humane Letters, the Rev. E. CLOWES CHORLEY and HARRY A. PETERS; Doctor of Laws, CLAN CRAWFORD; Doctor of Sacred Theology, the Rev. WALTER FREEMAN WHITMAN; Doctor of Divinity, the Rev. CHESTER B. EMERSON, the Rev. MAXWELL B. LONG, and the Rev. WALTER FULLER TUNKS.

UNIVERSITY OF PENNSYLVANIA—Degree of Doctor of Philosophy upon the Rev. JOHN R. HUGGINS, assistant at Church of the Holy Trinity, Philadelphia.

VIRGINIA THEOLOGICAL SEMINARY—The degree of Doctor of Divinity June 8th upon the Rev. ROBERT F. GIBSON, rector of Christ Church, Charlottesville, Va., the Rev. CHARLES T. WARNER, rector of St. Alban's Church, Washington, D. C., the Rev. JOHN J. GRAYATT, Jr., rector of Trinity Church, Staunton, Va., and the Rev. HOWARD CHANDLER ROBBINS, D.D., of General Theological Seminary.

WESTERN THEOLOGICAL SEMINARY—Degree of Master of Theology upon the Rev. VALENTINE HUNTER SESSIONS, Bolton, Miss.



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EDITORIALS & COMMENTS

Re-Thinking the Laymen's Inquiry

THE MESSAGE* of the Presiding Bishop on his return from the Orient, delivered first at the Church Club dinner in Chicago and then again at the Cathedral of St. John the Divine in New York, is a splendid answer to the report of the Laymen's Inquiry into foreign missions, published last winter under the striking title, *Re-Thinking Missions*. If there were those who thought at the time that our Church was too timid in its condemnation of the religious philosophy underlying that report, they can urge no such complaint over Bishop Perry's carefully prepared critique, written only after he himself had visited the Philippines, China, and Japan, personally and officially appraising both the field with which the laymen's appraisal dealt and the appraisal itself.

We have already pointed out (L. C. December 24, 1932) that the investigation made by the Laymen's Foreign Missions Inquiry was a laymen's inquiry only in the technical sense that the members of the appraisal commission were not ordained clergymen. Most of them had had a considerable amount of experience either as members of mission boards or in close association with official bodies. The chairman of the commission, Dr. William E. Hocking, is by no means a layman in the realm of philosophy, and the resulting report is highly colored by his views in the realm of comparative religion. Christianity, in the light of this interpretation, is but one of many world religions, each of which can contribute much of value to the religion of the future. This future religion, one gathers, will not be Christianity nor Buddhism nor Confucianism, but rather a synthesis of these, based not upon divine revelation but upon the progressive experience of the races of mankind. The Church, in this view, is by no means the Body of Christ, as taught by Holy Scripture and the historic Church, but rather a fellowship of believers seeking, through a number of more or less diverse channels, for the Ultimate Good. (We are writing away from our books and may not have expressed this thought in quite the terminology of *Re-Thinking Missions*, but we think we have adequately indicated its general tenor.)

As the Presiding Bishop has not hesitated to say, "the essentials of Christianity are tacitly ignored or explicitly denied" in the report, which contains "no acknowledgment of the Incarnation which is the source of Christian faith, no mention of the Holy Spirit, the living Power which (we should have preferred 'who') vitalizes and perpetuates the faith, no place left for the sacraments by which the same power is conveyed to the individual believer." Without these things one can have religion, it is true; but that religion will not and cannot be the religion revealed to man by God incarnate in the Person of Jesus Christ.

If our missions in the Orient were a flat failure owing to their tenacious hold upon the Christian faith and their inability to accommodate themselves to the ways of the peoples among whom they labored, we would say that such failure was far more praiseworthy than a superficial success based upon compromise and surrender on essential points. The Christian witness is never entirely lost, even among those who neither understand nor appreciate it, as the examples of countless martyrs testify. The saying that the life of the Church is nourished by the blood of martyrs is so commonplace that we fail to perceive the essential truth that is in it. Indeed it is only when Christianity permits itself to be molded into conformity with its surroundings, instead of maintaining its unique witness, that it loses its unique character and in time disappears entirely. Such was the fate of the early Nestorian Church in China. Such will be the fate of the modern Christian Church in China if it follows the counsels of the Laymen's Inquiry.

But our missions in the Orient are far from a failure. It is true that China and Japan have not yet been won for Christ, but it is also true that the Christian mission to those countries is less than a century old. Our forefathers in the British Isles were not fully converted to Christianity in a century, even though in those days the conversion of the monarch generally carried with it at least the nominal allegiance of his subjects. With our modern industrial concepts of mass production we are likely to think that anything that is not accomplished in a

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hurry, in accordance with quotas and estimates prepared in advance and "put over" by high pressure methods, is lacking in that great American virtue, success. But the Kingdom of God does not come in this way, and our Lord never promised that it would.

THE CHURCH has made, and probably is making today, many mistakes in its missionary work. Doubtless St. Paul made similar mistakes, though he was a far greater missionary than any of the present generation, for all his personal peculiarities. Certainly St. Augustine and St. Boniface and Père Marquette and Jackson Kemper made mistakes, but they never wavered in their loyalty to the incarnate Christ and His Body the Church, and they succeeded in establishing firm foundations upon which the Christian faith of nations could be builded. They did not attempt to propagate a philosophy without a faith or a faith without a Church. They did interpret the faith in terms of the peoples to whom they carried it, but they did not water it down nor deny its essentials through a process of re-interpreting, re-thinking, or rejecting.

Our own Church has followed, in essentials, the same method as the pioneer missionaries of all ages. It has proclaimed the faith of Jesus Christ, the incarnate Son of God. It has preached the Gospel of Christ crucified, risen, and ascended, the Gospel of the Holy Spirit operating in and through the sacraments and the Church. It has endeavored to build up an indigenous Church and a native ministry, and has obtained a large measure of success in so doing. It has not established a Protestant Episcopal Church in China and a Protestant Episcopal Church in Japan, but has joined with missionaries from other parts of the Anglican communion in planting the seeds of the Holy Catholic Church in those lands—a Church with its own ministry, its own customs, its liturgy in its own language, but within the framework of the One, Holy, Catholic, and Apostolic Church that knows no limitations of language or customs, time or space. Those seeds have fallen on good ground; they are no longer seeds but have grown into sturdy plants with a character of their own.

WE ARE GLAD that the Presiding Bishop went to the Orient to study our missions there at first hand, and we are glad that he withheld his appraisal of the laymen's appraisal until his return. The object of his journey was not the application of a liberal coat of whitewash to our missionary policy, and we do not think it has had that effect. Our missionary administration has grave defects, and we do not doubt that these have been pointed out to Bishop Perry by those who are most acutely aware of them. In due course we expect them to be studied and, if possible, remedied. But they are, after all, matters of the details of administration, and do not affect the basic truth that our missionary objective in the Orient, as in Liberia or Haiti or Brazil, New York, Chicago, or Los Angeles, is nothing more nor less than the winning of the world for Christ and His Church. No other objective, however praiseworthy from a social or humanitarian viewpoint, is worthy of the name of Christian missions.

THE CHURCH'S EXHIBIT at the World's Fair is one of which Churchmen may well be proud. It is not large, but it is prominently located, well arranged, and devotional in character. Occupying a bay of its own just inside the entrance to the Hall of Religion, it is arranged like a chapel. An oak altar with a suitable cross, tabernacle, and candles occupies the focal point of the bay. Before the tiny sanctuary are cases containing the beautiful golden alms

basin used triennially for the United Thank Offering and the delicate chalice and paten given by the "Swedish Nightingale," Jenny Lind, to St. Ansgarius' Church, Chicago. Murals depicting the missionary work of the Church form the decoration on both sides of the exhibit, and there are maps and pictures showing various phases of the Church's work.

On a table are copies of an attractive greeting folder especially prepared for visitors to the Century of Progress exposition. This pamphlet outlines briefly the history of the Church from the days of the apostles to the present, stressing its continuity and its Catholic character. It concludes with a brief summary of faith and practice. The concluding paragraphs are so well expressed that we cannot forbear to quote them verbatim:

"In Episcopal Church parishes are found poor people and rich people; cultivated scholars and statesmen, and plain uneducated men and women; city people, business men, employers and employees, college students, and country people living in villages and on farms and ranches. There are communicants of foreign birth or parentage representing more than forty races.

"Those who most love the Episcopal Church and most deeply believe in it are the most conscious of their own shortcomings and their neglect of obligations. Only the utmost devotion of every member in worship and service to our Lord, continually strengthened by His gift of new life in the Sacraments, can reveal the full meaning and power of the Church."

While the Episcopal Church exhibit bears the name of the National Council we understand it was prepared primarily by the publicity department of the diocese of Chicago. Be this as it may, whoever conceived and executed the plan for it is to be commended for producing a worthy and dignified representation of the Church's work.

DR. W. COURTLAND ROBINSON, editor of the *Presbyterian* for the past three years, has resigned that position owing to ill health. We wish to express to Dr. Robinson our regret that he is unable to continue his editorial work; and to the periodical that he has served so faithfully, the hope that a competent successor may be found. Presbyterians need the *Presbyterian*, and we hope that financial difficulties will not stand in the way of a future even more successful than its past.

TREE

DEAD DUST, rejoice
That you have raised this living
Musical green tower into air:
That you have built this shady temple, giving
Shelter to a winged chime, whose voice
Peals forth from silver throats invisible there.

Lord, pull me high,
Lord, keep my red sap flowing,
That I may harbor soaring life which sings!
Where is the use of limbs, the use of growing
Out of the dust like any tree, if I
Contain no music and sustain no wings?

DOROTHY LEE RICHARDSON.

Missions and the Oxford Movement

By the Rev. Harry Ellsworth Rahming, S.T.M.

Examining Chaplain, Diocese of Colorado

IN THIS YEAR of the centenary of the Oxford Movement, the effect of that Movement upon the missionary vision of the Church seems likely to be ignored by emphasis upon its liturgical, theological, literary, and secular contributions. In the final analysis it is the relation of the Oxford Movement to the missionary life of the Church that transmutes it from a purely Anglo-Saxon interest into one that is of fundamental concern to the interracial Anglican communion; for if Anglo-Catholicism is no longer a distinctly "Anglo"-institution but has become a religious organism composed of many races and colors of mankind, it is so because of prolific implications growing out of Catholic principles re-vitalized in the Church of England by the Oxford reformers.

"The brightest jewel in the crown of Anglicanism is the province of South Africa, for there Anglo-Catholicism is seen at its best." That this is true, no one, with knowledge of the racial problems of South Africa, problems far more complex and intricate than those found in the United States, can very well deny; for in spite of the intricacy and complexity of racial problems, there has been developed in South Africa a Church that is Catholic not only because it holds a primitive faith, but also because it dares preach and live the Gospel of Christ, without fear of the scorn and ridicule of a pagan world. In the Church of South Africa there is neither white or black, bond or free, but all are one, for all are Christ's. The same condition practically exists in the province of the West Indies.

From the viewpoint of the Church, as a whole, the greatest contribution of the Oxford Movement is in the impetus it gave to Anglican missionary activity. Prior to the Movement, there was no such thing as the Anglican communion, and Anglo-Catholicism was little more than an Anglo-Saxon insularity. England was in a state of national apostasy not only because its Church ignored rites and ceremonies, but also because she neglected the poor and the stranger at her door. A careful study of the development of the Oxford Movement indicates that the growth of Catholic practice was parallel with the evolution of missionary activity.

The Oxford Movement found its first opportunity to vindicate itself in the slums of England; its second in the neglected areas abroad. If it is true that as Regius Professor of Hebrew at Oxford, Pusey exercised tremendous influence over the minds of undergraduates there, it is equally true that he exercised similar influence through the church he built and endowed in the slums of Leeds. Neale wrote many hymns and translated equally many, yet it must not be forgotten that his entire priestly life was spent in ministering to the poor and neglected of Sackville College.

With but few exceptions, the impetus to revive the monastic life was not to restore contemplative orders but rather to revive a normal Catholic ministry to the poor and neglected. Appalled by the misery existent in the slum area of his parish, Butler of Wantage founded the Community of St. Mary the Virgin, while Neale founded the Community of St. Margaret to care for the poor and sick of his pastoral area; and if it is true that many Religious orders have gradually subordinated the primary motive of their existence, it is, nevertheless, true that such a motive was primary.

The Oxford Movement not only restored to the Church of England its rightful Catholic heritage, it also opened the way for extending Christian truth and legitimate Catholic status to racial groups not related to English ecclesiastical life, thus making possible the Anglican communion. In this regard, one thinks of the Oxford missions in India, the Universities Missions in Cen-

tral Africa, influenced in their undergraduate days by persons and principles of the Movement, who went out into the Anglican mission fields abroad.

If it is agreed that modern Anglo-Catholicism is the lineal descendant of the Oxford Movement, primary consideration must be given to the missionary areas of the Anglican communion, since in these areas the results of the Movement are best seen, both from a theological and liturgical standpoint. Moreover, the present leadership of Anglo-Catholicism has, generally, had its beginning in these areas. Unhampered by the dictates of an Erastian Church or the fears of a racially sensitive laity, and conscious of but one necessity, that of converting heathen to Catholic faith and practice, opportunity existed for the development of such leadership.

In the evaluation of the results of any movement, definition of purpose and motive is ever essential. Race sensitiveness may involve the neglect of primary motive when chief stress is laid upon the necessity of maintaining, at all costs, fallacious theories of pseudo-essential racial leadership, even in the Church of Christ, yet this does not eliminate the necessity of definition of purpose and motive if a correct evaluation is to be made. The defense of legitimate Catholic practice, even in England, was made to protect the poor and lowly in the preservation of a Catholic heritage, while theological treatises were written and battles fought between theologians to vindicate truths taught from slum pulpits. Kikuyu is an important event in the history of Anglicanism because Bishop Weston was determined that his black children in the diocese of Zanzibar should not have their Catholic inheritance compromised by the Pan-Protestantism of Europe. Truly, it is in the missionary areas at home and abroad, that the principles of the Oxford Movement have been taught, believed, challenged, and vindicated.

In America, the centenary of the Oxford Movement produces little more than theoretical interest, an interest that is restricted almost entirely to wealthy parishes and eclectic clergy and laity. Unlike the Anglo-Catholics of England, those of America have demonstrated little interest in the missionary obligation of the Church, primary attention being given to liturgical and ceremonial development. Anglo-Catholics in the United States rather conceive of Anglicanism as a racial thing, while in England it is recognized and accepted as an interracial organism. The former concept prevents non-Nordic Anglo-Catholics in America from having any interest in organized Anglo-Catholicism in that country, and little practical interest in observing the centenary of the Movement with that group.

Like its lineal ancestor, Anglo-Catholicism is essentially a missionary movement, and its strength and influence are determined entirely by its loyalty to missionary principles, based upon legitimate Catholic faith and practice. To neglect missionary obligation in the interests of liturgical development and racial sacerdotalism, as in America, is but to make the movement a spent and partisan force in the life of that Church. Hence, the future success of the movement in America can only be found in a program of Catholic evangelism and conversion. Missions must be established to and for the neglected and underprivileged groups: and Anglo-Catholic leadership, sacrificing racial convenience and political expediency, must seek equal opportunity in the Catholic heritage for brethren of other races.

The Oxford Centenary brings a challenge and opportunity to Anglo-Catholics in America. Have they the courage and strength to follow the example of their English brethren, and going to the neglected and underprivileged, strive to bring them into full enjoyment of their rightful Catholic inheritance?

The Living Church Pulpit

A Sermonette for the Fourth Sunday
after Trinity

The Measure of a Man

By the Rev. W. Brooke Stabler
Chaplain, University of Pennsylvania

"Now are we the sons of God, and it is not yet made manifest what we shall be."—I JOHN 3:2.

THESE WORDS, a free summary of the Epistle appointed for the Fourth Sunday after Trinity, sound a clarion note of hope and promise. To appropriate this hope and promise is the crying need of a weary world, a world in which men have lost confidence in themselves, a society in which individuals have come to belittle themselves and have ended up by being little. Nought but a vision of man's potentialities can make life throb with new vitality.

We face no more important question, especially at this particular time in human history, than that of determining what measures a real man. In seeking to find an answer, warped measuring rods are often applied, for example, years, bodily strength, wealth, brains, or the extent to which we live as if we were high-grade simians. To some these rods give adequate answer."

But there are other and truer ways of measuring a man, a way summed up in the words of our text. I shall point out but three implications of this staggering statement.

First, a real man knows that he is not self-sufficient. His entire life is dependent upon others. If he is to arrive as well as to seek, he knows that he must find a power outside himself. The perpetual motion machine fails because there is no dependable power coming in. Many lives are like that. And just as we cannot seek anything less than the moon to lift the tide, so we cannot seek anything less than God to raise the tide of life. Therefore, if we are wise, if we are true to the potentialities of the manhood within us, we shall seek that power which transforms pigmies into giants, that power which enabled Jesus Christ to speak as never man spoke before, to live as never man lived.

Secondly, a real man is a moral being. We have seen that in certain circles morality is being dismissed. This, indeed, is the fundamental cause of atheism and agnosticism; and, if atheism and agnosticism come, cynicism and despair cannot be far behind. The reason is obvious: Man has forever sought beauty, truth, and goodness. Consequently, if goodness is permitted to secede from his life, his fundamental nature is outraged. Therefore, if we desire radiance in life, if we would be truly human, we cannot live as if we were a throw-back to anthropoid days. We are "sons of God," not high-class monkeys. Our cue is to follow the way of One who went about doing and living the Good.

And thirdly, a real man has a job to do and he knows it. He does not hang out a shingle which reads: "Wanted—a soft opportunity to feather my nest," but rather one which says: "Wanted—a Cause to serve worth the gift of a life." Only then will life contain that priceless ingredient which changes its color and potency, namely, purpose. The real man says with Christ: "My meat is to do the will of Him that sent me," and he thanks God that he has at least one life to give in the service of humanity.

In conclusion, this real man is ever on the up and up. There are no heights to which he may not attain with the help of God. He is the only created being that has not yet reached his "ceiling." Like those who have sought to conquer Mt. Everest, he dies climbing, forever accepting the challenge of the looming highest.

Conscious, then, of our divine inheritance, let us go forward in hope and confidence upon our divine commission.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

As Your Father

READ St. Luke 6: 36-38.

IT IS A STUPENDOUS claim upon us that our Lord makes. What a sublime faith in human nature it shows! He actually asserts that we may be like our Father in heaven. We know well enough how far we are from godlikeness (which is what godliness really means). Nor does our modern world seem to show convincing signs of either the desire or the capacity to make heaven real here on earth. Nevertheless, Jesus serenely assumes that the potentiality lies there, like a seed in the garden mould. "Be—as your Father."

He selects a special quality of the divine character, the quality of mercy: "Be ye merciful as your Father." It is a quality upon which He often insists and which He still more often exemplifies. Here He proceeds to analyze it. What does it mean to be merciful?

It means four things—"judge not," "condemn not," "forgive," "give." These are the four spiritual elements that combine, as chemical elements combine to make our bodies: the formula for mercy.

"Judge not." Today we know how often the critical and censorious habit of mind springs from obscure psychological disorders for which we are not wholly to blame. To correct such a spiritual malformation requires more than an effort of will. It calls for guidance and treatment. A wise confessor, or in some cases a skilled physician, may be needed. Yet there are few cases in which the ultimate cause is not moral. There is always a necessity for moral as well as psychical readjustment. Pride stands over against mercy and the two war one against the other. Mercy must triumph before there is peace.

"Condemn not." This carries the judgment over into action and inflicts a penalty. Criticism passes into dislike, gossip, even resentment, and the unmerciful temper bears bitter fruit.

Against this our Lord sets the attitude which He knows is the mind of the Father, and which He would have us learn, "forgive and ye shall be forgiven." As the child of God I can do no less. "Mercy rejoiceth against judgment."

Mercy goes even beyond this. It constrains us to give. To many persons giving applies only to material things, and indeed it must include these. The merciful man shares what he has and everyone has gifts to share that are not material. The gifts of enduring value are always those beyond measure or weight, "pressed down and running over."

Behind all is the underlying and governing fact that "Your Father is merciful." In the face of the disappointments and tragedies of life, we are unshaken and unafraid, if that boundless and unchanging mercy is sure.

Merciful and gracious Lord, in a world that needs mercy and the merciful, deepen in our hearts such faith in Thee that by Thy help we may grow like Thee, merciful as our Father is merciful. Amen.

GUIDED BY THE STAR of the Catholic Revival, art and beauty have tracked their way across the desert of Protestantism, and once brought their gifts of gold and frankincense and myrrh to offer them to Jesus. That is much, but it is not everything. We must see to it that our gifts are an acceptable offering, that they are offered in the spirit of penitence, of obedience, of holiness. So, like the ointment of St. Mary Magdalene, our worship will be so fragrant that the whole house will be filled with the odor of it. In other words, our light will so shine forth before men, that they will see our good works, and glorify our Father which is in heaven.—*Yesterday, To-day and For Ever* by the Rev. G. D. ROSENTHAL.

The Oxford Movement's Alma Mater

By the Rev. H. Holbrook Perrottet

ENTERING THROUGH the baroque porch, surmounted by a stone Madonna and Child, to the west end of St. Mary's University Church, we shall not find the church's interior altogether as Newman found it when he entered as vicar in 1828, for "Victorian Art" had already begun to deflower its beauty, but it is, at any rate, very similar to what it was before that unfortunate epoch.

Up until last year St. Mary's could be seen in all its ugliness, as it was for the Assize Sermon, which began its long connection with the Oxford Movement. No idea of its beauty and loftiness could be gained then, as its purity of line was obstructed by deep galleries encircling it on three sides, and a ponderous pulpit dominated the scene.

Now there is a gallery at the west end alone, except for a portion on the north wall which has perforce to remain, to help accommodate the congregations which gather in term time on Sunday nights to hear the University sermons.

These present alterations have brought the church back to its arrangements before 1829.

In the north transept the arches of the founder of Oriel College, Adam de Bron's Chapel, in which is his tomb, have been re-opened, and the seats arranged as before 1829, but the opportunity of bringing it back to its use as a chapel has not been seized as yet—at present it is merely a place of assembly for the Dons before they enter the main body of the church.

St. Catherine's Chapel is that of an ancient chantry founded in 1274, where Masses were said by varsity chaplains at least from 1412. This was absorbed in the reconstruction of 1492, and all traces of it obliterated in the barbaric restorations of 1827.

Outside in the north wall on a lower level is the entrance of a very beautiful Norman chapel, set apart as a place of prayer, and here twelve huge early 16th century stone statues of saints and Old Testament heroes from the restored steeple have been placed. This is the ancient Congregation House. Old brasses are there in memory of Edward Shernock, 1581, and Antonius Boys, set up in memory of his mother, in 1584.

But enough of the description of the fabric of St. Mary's, its alterations and renovations, wise and otherwise. Let us now praise famous men, the living stones of the Oxford Movement, and the great outstanding events in it which that ancient church saw.

To understand the stir the Assize Sermon by Keble caused when published, among officialdom, we must realize the distress in Church circles, not only in Oxford, but elsewhere, caused by various acts and proposed acts of government which led up to it.

An Erastian Parliament, a Church which, in the opinion of Dr. Arnold, "no power on earth can save," and an outrageous bill for the suppression of Irish bishoprics, all flowed into the stream of tremendous indignation.

J. K. Mozley was doubtful about the Assize Sermon, at such a time, in the hands of Keble. "The Assize Sermon is essentially a conservative one—I do not know how he will manage." But the congregation thought it "a godly and seemly discourse."

Preaching on I Samuel 12: 23, Keble prophesied judgment on the nation if it rejected God's law, and trampled on and de-

spoiled the Apostolic Church. Samuel taught them that humble intercession and earnest remonstrance were necessary, and for the individual Church people deeper devotion and carefulness in ordinary duties.

Not until after the bill passed, was the title "*National Apostasy*" added.

But two pamphlets written in 1850 show Keble's realization of the anomaly of the old theory of Church and State when the State had decided to become un-denominational.

The monastic ideal never quite died, as witness Nicholas Ferrar's community at Little Gidding, and a century later William Lau says, "What wonder that some zealous followers of Christ . . . choose a voluntary poverty." But the first attempt to revive the Sisterhood life in the English Church of his time was in 1845, under Pusey's guidance, at Park Village West. In 1841 (June 1st) Pusey wrote to Newman: "A young lady who is very grateful for your teaching, is purposing today to take a vow of holy celibacy. She has attended St. Mary's since she has been in Oxford, and hopes to receive the Holy Communion there today."

This lady was Miss Marion Hughes, later Superior of the Convent of the Holy Trinity, Woodstock Road, Oxford. Next her knelt Lucy Pusey, receiving her first Communion, and with her evident vocation for the single life dedicating the last three years of her life to God. Newman celebrated, and Pusey was in the congregation.

The next mile-stone in the Catholic Movement at St. Mary's was the delivery, by Canon Henry Parry Liddon, of the Bampton Lectures, on "The Divinity of Our Lord and Saviour Jesus Christ." This was such an effective answer to the German critics that the book went through 14 editions, and up to the year 1880, 263,000 copies were sold.

Dr. Barry, the vicar who has recently resigned, will probably go down to posterity as one who had the courage to undo, as far as possible, the harm of previous restorations, falsely so-called.

But even more he will be noted as one who attracted great congregations to hear great preachers. Recently a large congregation gathered to hear the Archbishop of York deliver one of a course of addresses on various subjects in commemoration of the Oxford Movement Centenary.

And the new vicar, Dr. Kirk, expert in Moral Theology, may be relied on to carry on the noble traditions of St. Mary's.

So that "the glory of that latter house
Shall be greater than the former."

CREATION OF A NEW SOCIAL ORDER

THERE IS A GREAT DEAL OF TALK today about the creation of a new social order. As a matter of fact nobody knows what he means by the phrase, except the words. But every minister has the opportunity to create a new social order in his own parish church, to create a fellowship of Christian love among his people. Perhaps the new social order in the nation is waiting until individual ministers will show what a Christian social order really is in a parish.—Rev. D. A. McGregor.



THE ANCIENT CONGREGATION HOUSE
A Norman chapel in St. Mary's University Church.



Churchwomen Today

Ada Loaring-Clark, Editor

SOME PRACTICAL suggestions lie in a study on China, sent to us by Mrs. John M. Ames of Topeka, Kansas. It is full of suggestive helps to leaders of study groups who could adapt and develop them to suit other fields of missionary endeavor, particularly that of next year's topic—

A Practical Program

"Christ and the Modern World"—for which leaders' helps have been prepared by Dr. Sherman and Miss Margaret Marston. The use of talented speakers in the universities and other educational institutions in our cities is often overlooked. This is a striking illustration of their value.

Mrs. Ames says: "A program has been successfully carried out by Mrs. Warren Day, educational secretary of the Woman's Auxiliary of the Cathedral, Topeka, Kansas, and in handing it on through this column we hope it may help other women in the Church in planning programs for future Lententides or other seasons. Six meetings were arranged and held during the afternoons of the six Fridays in Lent, with the exception of a joint meeting of men and women which met on the evening of the fifth Friday. This arrangement, by reaching all the women of the parish and many of the men, proved itself a wonderful success.

"The Cathedral parish is fortunate in being half way between two State universities from whence came some of our speakers. Bits of Chinese embroidery and china were in evidence at all meetings to give a bit of local color, and at two of the meetings we sold, on a 20% commission basis, articles handled by the Sisters of the Transfiguration, Glendale, Ohio, from their mission in China. We made \$12.00 as our percentage which was worth while. A sale of this kind carried out the suggestion made at the last triennial meeting in Denver, to get the work of our missions both at home and abroad before local organizations. The first speaker, Mr. Lan, a young Chinese student, is taking a post graduate course at Kansas University in order to equip himself in scientific research work upon his return to China. He is of the third generation of Christians and gave a vivid account of political conditions between China and Japan.

"The second Friday, Mrs. Theron Hunter, who, before her marriage was a teacher of English for a year in one of the Chinese universities, took for her topic 'Social Conditions in China.' The third speaker, Miss Hostetter, was also a teacher in China for three years, and went there simply as a matter of adventure. She now teaches in one of the state universities. Her topic was 'Buddhism' and she gave a vivid picture of the heart of this religion as she knew it. Perhaps the most outstanding meeting was the fourth, when a supper for men and women was followed by an address by Tom Elliot, twenty years a worker in the Y. M. C. A. in China, now home on furlough. His message was full of suggestions, particularly on the stabilization of Christianity in China, by keeping up our prayers, our interests and gifts of money, so much needed at this time. At the fifth meeting Miss Lily Lee, a graduate of a Chinese college, told us in a very charming way about Chinese women, past and present. Petite and dressed in native costume she presented her subject most attractively.

"Our educational secretary, Mrs. Day, felt keenly the desirability of summing up this cycle of days spent in China with a statement of the real facts concerning the work accomplished by our Church and what the future aim should be. Dean Day, in a most comprehensive way, gave such a resumé outlining things being done at our own stations. We closed our studies with a real prayer of thanksgiving for what the Church has done and asked for guidance and blessing for the future."

THE FOLLY and stupidity of war are more patent than ever, and little by little more and more people realize this—especially mothers.



Books of the Day

Rev. William H. Dunphy
Editor

A STUDY OF JESUS' OWN RELIGION. By George Walter Fiske, New York: Macmillan, pp. xvi-360. Price, \$2.00.

THIS IS a good and interesting book but unconvincing to the present reviewer because the author seems to me to make Jesus conform to his ideas of what modern religion demands instead of making modern religion, in so far as it claims to be Christian, conform to the historical Jesus.

The author refuses to join in any "retreat from Jesus" and also rejects the contentions of the extreme eschatological school. And he insists that Jesus and His religion alone contain the solution of our tremendous problems today. This all seems eminently right to me. But Jesus is then made an eloquent preacher of the Social Gospel which is the heart and soul of His message. I cannot see that this is historical. Jesus' ethical teachings are surely not the center of His message when isolated from His own Person, Office, and the Kingdom He came to usher in. His ethical teachings give the moral standards of this Kingdom. And they are only indirectly and mediately concerned with the Social Gospel. This does not mean we must or may refuse to apply them to such problems. But only the principles are His, the application is ours. And we can seldom deny the title "Christian" to all solutions except one. To do so, or to make Jesus' religion into any creedless, non-dogmatic form of religion, is to fail to grasp the truly historical Jesus.

F. L. C.

NEW TESTAMENT TIMES IN PALESTINE. By Shailer Mathews, New York: Macmillan, 1933. New and Revised Edition, pp. xiv-307. Price, \$2.00.

THIS valuable book was first published in 1899, and was revised in 1910. Now we have a further revision and enlargement and it is splendidly done and has greatly increased the value of the book. It brings it strictly up to date by employing all our added knowledge about Judaism which the patient and laborious studies of scholars of the past 30 years have given us.

The writer himself tells us that he has attempted in the revision of his book to study Judaism as a phase of a social mind determined upon national integrity and religious separateness. And he adds, "If I have in any way succeeded it will appear that the history of the early centuries of Judaism is no mere background of another religion but a drama of the human spirit from which emerged two great monotheisms." In my judgment the writer has in a great way succeeded. The book is well worth securing even for those who own the earlier edition.

F. L. C.

THE CAMBRIDGE SHORTER BIBLE. Arranged by A. Nairne, T. R. Glover, and Sir A. Quiller-Couch. Cambridge University Press, 1928. \$1.50.

THE CAMBRIDGE SHORTER BIBLE first published in 1928 may now be obtained at a greatly reduced price. It is very readable and is suitable for persons who are not trained in Biblical literature; as those elements both as to form and subject matter which discourage the average person who tries to read the Bible have been removed. Most of the complex legislation is omitted, duplication of narratives has been avoided, and the more obscure passages in the prophets and wisdom literature have not been retained. The very virtue which would make the average reader welcome the book makes the book a bit strange and disconcerting to the habitual reader of the Bible.

D. C.

NEWS OF THE CHURCH

Bishop Johnson of Missouri Resigns

With Action Becoming Effective on August 1st, Returns to Old Home; Bishop Scarlett New Diocesan

ST. LOUIS—The Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, has sent to the House of Bishops his resignation, effective August 1, 1933.

For several years Bishop Johnson has not been in good health, and at the diocesan convention held January 28, 1930, when Dean William Scarlett was elected bishop coadjutor, Bishop Johnson said that he wished to be relieved of his duties within four years.

Bishop Johnson came to the Missouri diocese in 1911 as coadjutor to the late Bishop Daniel Sylvester Tuttle, whose wife was his cousin. He served as bishop coadjutor for 10 years until Bishop Tuttle died in 1923, when he became diocesan. He carried on this work alone for seven years, until 1930.

Bishop Johnson early in July will leave with Mrs. Johnson for his old home in Newtown, Conn.

New Nashville, Tenn., Church Being Erected

NASHVILLE, TENN.—Ground was broken June 28th for the new stone church building of St. Andrew's Mission in West Nashville, the Rev. J. F. McCloud, priest in charge.

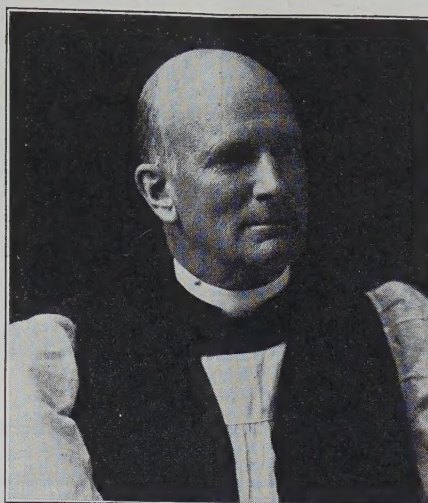
The congregation has outgrown the frame building erected 30 years ago, and moved some three or four years since to a new location, the Christmas Day service being held "en route" while the building was on rollers. Of sturdy construction, it is still in excellent repair, and will be used as a parish house.

The new church will have a seating capacity of about 150, and will be completed without debt.

Memorial Offerings Aid Advance Work Project

ASHEVILLE, N. C.—To raise its share of an advance work project, the Woman's Auxiliary in Western North Carolina decided to ask for memorial offerings to be given at corporate Communion of each parish branch near All Saints' Day each year.

They suggested that the offerings take the place of what would have been a birthday gift to some loved one who had died. Nearly \$1,000 has been given this way, some of it in very small amounts.



BISHOP JOHNSON RESIGNS

As diocesan of Missouri, Bishop Scarlett is his successor.

DuBose Memorial School Ends Year Without Deficit

Officers Not Only Report No Debt But Balance On Hand

MONTEAGLE, TENN.—Officers reported at the annual meeting of the board of trustees of DuBose Memorial Church Training School June 14th that the academic year had been closed without a deficit and with a balance on hand.

The officers also reported the school owed no debts, that the capital investment had not decreased, and that the income from investments had decreased only 6 per cent to 4½ per cent.

The school however is dependent to a large degree on donations and contributions from friends which had been secured by the late Rev. Dr. W. S. Claiborne, founder.

The board elected William A. Lippincott, Jr., of Philadelphia, as assistant to the president to carry on Dr. Claiborne's work.

North Carolina Layman Buys Church Periodicals For College Library

GREENVILLE, N. C.—A layman, who wishes to remain unnamed, has made an excellent contribution to the Church work among students of East Carolina Teachers College.

Finding no Episcopal Church periodicals in the reading room, he donated \$15 for subscriptions to THE LIVING CHURCH and the other national weeklies.

Bishop Perry Rebukes Albany Lay Critics

Replies That "Whole Church" is His Field and That He Will Attend Catholic Congress Service

NEW YORK—Protests of a group of laymen in the diocese of Albany against the attendance of the Presiding Bishop at the autumn meeting of the Catholic Congress in Philadelphia encountered a stern rebuke from Bishop Perry on his return from the Orient.

"Without entering into the question as to the propriety of any attempt by a group of persons to instruct the Presiding Bishop as to what meetings in the Church he may help by his presence, and what others he should ignore," Bishop Perry replied June 28th to the secretary of the group, Judge Frank Cooper, of Albany, "it is important to inform you and thus to put on record that in agreement with the excellent course pursued by my predecessor, invitations from bodies of Churchmen representing every school of thought shall have my attention and when possible my acceptance."

Bishop Perry had accepted an invitation to preach at the Congress service marking the centennial of the Oxford Movement.

LETTER TO ALBANY LAYMEN

His reply in full to objections of the group of Albany laymen follows:

"My dear Judge Cooper:

"On my return from the Orient I have received your letter of May 11th and an enclosed resolution adopted by a group of laymen in the diocese of Albany protesting against the attendance of the Presiding Bishop at the autumn meeting of the Catholic Congress.

"Several months ago I accepted the invitation of the Congress to preach to a large gathering under its auspices at the service marking the centennial of the Oxford Movement, an event which is being commemorated this year by our Church throughout the world. It is to this event that your communication refers.

"Without entering into the question as to the propriety of any attempt by a group of

(Continued on page 275)

Chapel Built in Church To Solve Heat Problem

LEADVILLE, COLO.—Years ago when this mining town was large and thriving, the Church here had 450 communicants. Now there are 45.

As may be imagined, the big church building has been a problem, especially for heating as Leadville is two miles high. The people have met the situation by building a chapel inside the church, without marring the architecture in any way.

Miss Brent New G.F.S. National President

Sister of Late Bishop Elected at
Triennial Council Meeting; 175
Attend Sessions

NEW YORK—Miss Helen C. C. Brent of William Smith College, Geneva, New York, was elected national president of the Girls' Friendly Society at its triennial national council meeting at the George Washington hotel, June 22d-24th.

Miss Brent, sister of the late Bishop Brent, is well known throughout the Church for her active interest in the work of the Woman's Auxiliary as well as in that of the Girls' Friendly Society.

The council opened with an address by the Rt. Rev. Charles K. Gilbert, suffragan bishop of New York, and a corporate Communion was held Friday morning at Calvary Church with Bishop Gilbert as celebrant. One hundred and seventy-five visitors and delegates attended the session.

Mrs. William Walter Smith, G. F. S. president of the diocese of New York and a member of the executive committee of the girls' work section of the welfare council of New York City, was elected vice-president at large.

Vice-presidents for the provinces chosen were: Mrs. Albion C. Ockenden, Northampton, Mass., first province; Miss Mary R. Evans, Rome, N. Y., second province; Mrs. Norman H. Slack, Norfolk, Va., third province; Miss Henrietta Bullitt, Louisville, Ky., fourth province; Mrs. Richard S. Austin, Cincinnati, Ohio, fifth province; Mrs. Lee P. Loomis, Mason City, Iowa, sixth province; Mrs. Harold E. Woodward, St. Louis, Mo., seventh province, and Mrs. Arthur Huston, Seattle, Wash., eighth province.

Mrs. Chester Dimick, Gales Ferry, Conn., was elected secretary and Mrs. Alfred J. Weaver, Hartford, Conn., treasurer. Among the six directors at large are Miss Margaret M. Lukens, Conshohocken, Pa., retiring president, and Dr. Adelaide T. Case, Teachers College, Columbia University.

Middletown, Delaware, Church

Observes 228th Anniversary

MIDDLETOWN, DEL.—The 228th anniversary of Old St. Anne's Church was observed June 18th with a sermon at the morning service by the Rt. Rev. Philip Cook, D.D., and an address at the afternoon service by the Rev. D. Wilmot Gate-son. The church was founded through the efforts of the Society for the Propagation of the Gospel in 1705.

NEWS IN BRIEF

SPOKANE—Holy Trinity parish, Spokane, June 15th commemorated the centenary of the Oxford Movement. Bishop Cross was one of the speakers. There were a number of clergy from Spokane and other cities present. The Rev. Donald Glazebrook is rector.

Canadian Mission Boat

Dedicated in London

LONDON—The new mission vessel for service in the Columbia Coast Medical Mission on the western coast of Canada, the money for which has been raised by the British Columbia and Yukon Church Aid Society, was dedicated recently at Lambeth Pier by the Bishop of London, the president of the society.

Bishop Vincent Receives Purse

CINCINNATI—The Rt. Rev. Boyd Vincent, D.D., was recently presented a purse of \$880 by the Rev. F. H. Nelson, acting on behalf of Cincinnati friends, on Bishop Vincent's 88th birthday.

Relics Exhibited at Church Celebration of Anniversary

TORONTO—Customs and household goods of a century ago, when all the farmers of North York were pioneers, were features of a successful two-day exhibition of relics at St. John's Church, York Mills, Ontario. The church itself, second oldest Anglican congregation in York County, celebrated its 117th anniversary.

The Rev. A. Grasett Smith, M.D., C.M., L.Th., rector of the triple parish of Christ Church, Port Maitland; St. John's, South Cayuga; and St. Alban's, Byng, has just celebrated the 50th anniversary of his ordination to the priesthood.

AN INDISPENSABLE ELEMENT

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Bishop Manning to Be At Chicago Service

Accepts Invitation to Give Main Address at Stadium Program; Bishop Perry May Attend

CHICAGO—The Rt. Rev. William T. Manning, D.D., Bishop of New York, has accepted an invitation from Bishop Stewart to be the principal speaker at the diocesan service in the Chicago Stadium the evening of September 29th, St. Michael and All Angels' Day.

It also is possible that the Presiding Bishop may be present at the service. The service will be the leading feature of the Chicago celebration of the Oxford Centenary.

SUMMER CONFERENCE OPENS

Approximately 100 Churchmen and women from all parts of the diocese were in attendance the first week of the 15th annual conference for Church workers. The conference opened at Kemper Hall, Kenosha, June 26th and will continue through July 7th.

NEWS NOTES

Church of the Redeemer, Elgin, is making plans for the celebration of its 75th anniversary in the fall.

A Church school has been organized at El Paso under direction of Rushton Gough, newly appointed lay reader. The Rev. F. H. O. Bowman of Grace Church, Pontiac, holds an evening service in El Paso.

Fred Fischer of the Fischer Furniture Company, has given two altars to the Cathedral Shelter, to be used at the Eye, Ear, Nose, and Throat Hospital and the Jefferson Park Hospital. Services at both of these institutions were inaugurated during the past year by Canon David E. Gibson.

The active program at the Church exhibit in the Hall of Religion at the World's Fair starts the night of July 2d, with a program by Trinity Church choir. Daily programs are planned the remainder of the season, directed by Col. Robert G. Peck, chairman of the Fair committee. The Presiding Bishop this week asked Bishop Stewart to take over complete direction of the exhibit, delegating the management to a local committee.

Berkeley Divinity School To Receive Share of Estate

NEW HAVEN, CONN.—Churches, schools, welfare organizations, employes, relatives and others have been named in the will of the late Miss Jeannie Taylor Kingsley who died on June 18th. Of the major bequests \$100,000 was left to New Haven Hospital. The residue, which is not yet known, is to be divided equally between Berkeley Divinity School and New Haven County Anti-Tuberculosis Association of Wallingford-Gaylord Sanitarium.

Trinity College, Hartford, is left \$5,000 in memory of John Jay Ferguson and Samuel Morewood Ferguson, the income to be expended annually toward the education of a student who desires to enter the ministry of the Church. The will is to be probated July 11th.

Wellesley Conference Opens Sessions With 300 Workers in Attendance

BOSTON, MASS.—Summer camps are starting the first camping period July 1st with very satisfactory enrolments under the circumstances. Wellesley Conference for Church workers has more than 300 members. Attendance at the Concord Conference, that of the province of New England, is 226.

Arkansas Mountain Church Is Destroyed by Fire

Missionary, Who Had Broken Record By Work, Appeals For Aid

LITTLE ROCK, ARK.—The work of the Rev. Gustave Orth, missionary to mountaineers at Havana, Arkansas, received a severe setback June 23d when fire destroyed the little church where he is pastor, and the Church school for mountain children.

Bishop Saphoré has just cited the work the Rev. Mr. Orth is doing among the mountaineers, pointing out that this missionary led the entire diocese in baptisms and confirmations the past year, in proportion to membership.

An appeal is being made by the Rev. Mr. Orth for funds with which to rebuild the church, and for donations of an altar, altar linens, Prayer Books, and Hymnals, and other necessities. Nothing was saved when the church burned.

Fond du Lac to Fittingly Observe Oxford Centenary

FOND DU LAC, WIS.—Elaborate preparations for a fitting observance by the diocese of the centenary of the Oxford Movement have been made.

A Solemn Pontifical Mass will be celebrated July 16th at 11 A.M., on the grounds of Grafton Hall, Fond du Lac, with Bishop Weller as celebrant and Bishop Sturtevant as preacher. The music will be by a massed choir.

A corporate Communion, with special intention for the peace and unity of the Church, will be celebrated July 9th.

The anniversary day of the Assize Sermon will be observed July 14th by Requiems in parish churches with special intention for the repose of the souls of the heroes of the Catholic Revival.

Washington and Maryland Parishes Join in Outing

WASHINGTON, D. C.—About 1,500 people attended the Church outing and reunion of seven Washington and Maryland parishes June 28th. It was held at Chesapeake Beach. The parishes participating were St. Mark's, Emmanuel, Good Shepherd, and Grace of Washington, St. Barnabas' and St. John's of Oxon, and Trinity of Marlboro.

Labor Leaders Seek Work on Cathedral

Bishop Manning in Sympathy With Unemployed and Plans for Funds to Resume Building

BY HARRISON ROCKWELL

NEW YORK—Some twenty leaders of organized labor, representing seven labor unions, and speaking for several thousand unemployed workers on marble, granite, and stone, paid a unique call on Bishop Manning last Tuesday.

The purpose of the visit of these labor representatives was to express their hope for an early resumption of construction work on the Cathedral of St. John the Divine. The visitors inspected the cathedral in company with the Bishop. There they saw the only work being done at this time, the completing of the floor of the nave. The labor leaders declared that the unions they represent, in looking about for possible relief, decided that the construction of the cathedral would provide the help needed, because of the great portions remaining to be completed.

It is apparently the plan of Bishop Manning to help relieve this unemployment distress and to further the building of the cathedral by making certain appeals to meet these needs. If he is successful in his effort, employment can be given there to some 2,500 workers.

Bishop Perry Rebukes Group of Albany Laymen

(Continued from page 273)

persons to instruct the Presiding Bishop as to what meetings in the Church he may help by his presence, and what others he should ignore, it is important to inform you and thus to put on record that in agreement with the excellent course pursued by my predecessor, invitations from bodies of Churchmen representing every school of thought shall have my attention and when possible my acceptance. The service of the Catholic Congress is, except for its special historical significance this year, similar in character to that attended officially by the late Presiding Bishop, the Rt. Rev. Dr. Murray. An invitation to the annual service of the same organization was extended to me last year but necessarily declined on account of other engagements. In my absence my place was taken by the Assistant to the Presiding Bishop. It would be obviously inconsistent and discourteous to withdraw my acceptance from an invitation to a religious service because of protest from those who are unwilling to attend it.

"I am glad for the occasion which your letter has given me to state very plainly that it is my purpose to act as the Presiding Bishop of the whole Church, including representatives of every school of thought within her membership. All unbiased persons may be expected to approve this attitude.

"Faithfully yours,
"(Signed) JAMES DEWOLF PERRY,
Presiding Bishop."

† Necrology †

*"May they rest in peace, and may
light perpetual shine upon them."*

SIDNEY L. STROTHER

FRESNO, CALIF.—Superior Judge Sidney L. Strother, chancellor of the district of San Joaquin, and presiding judge of the Fresno county division of the superior court, died in Los Angeles June 9th following a heart attack.

As a Churchman Judge Strother has been chancellor of the district and a member of its executive council for several years, a delegate to the General Convention in 1931 and to the provincial synod on three occasions.

Funeral services were conducted June 13th by the Rt. Rev. Louis Childs Sanford, D.D., assisted by Dean A. W. Farlander in St. James' Cathedral. Many county and city officials and members of the bar and other friends were present. The burial was in Belmont Memorial Park, Fresno.

Surviving him are three daughters, Mrs. Margaret Brous, of Centerville, Calif., and the Misses Sarah and Katherine Strother; a son, A. F. Strother, of Fresno, and two sisters and three brothers.

MRS. S. M. LANGSTAFF

STONY BROOK, L. I.—Mrs. Sarah Meredith Langstaff, founder and first president of the Daughters of the British Empire in the United States, and wife of Dr. John Elliott Langstaff, physician, died June 20th at her home here after a long illness. She was 84 years old.

In 1909 she founded the Daughters of the British Empire, and, upon her retirement as president in 1920, had established 175 chapters throughout the United States. She also was active in the missionary work of the diocese of Long Island.

Since 1924 Dr. and Mrs. Langstaff had lived at Stony Brook. Surviving, besides her husband, are two sons, the Rev. John Brett Langstaff, rector of St. Edmund's Church, the Bronx, and B. Meredith Langstaff, lawyer, Brooklyn.

MRS. VICTORIA LOUISE EOFF

BOISE, IDAHO—Mrs. Victoria Louise Eoff, for almost 50 years an active member of St. Michael's Cathedral parish, died suddenly at her home, June 20th.

There was a Requiem Eucharist in St. Michael's June 22d and the burial office was said later in the day.

NEWS IN BRIEF

HARRISBURG—The diocesan conference of the Young People's Fellowship was held June 15th-17th at Christ Church, Danville, the Rev. Heber W. Becker, rector. Bishop Brown was the preacher at the opening service.

PENNSYLVANIA—The Rt. Rev. Francis M. Taitt Trinity Sunday dedicated Trinity Hall, new parish house of Trinity Church, Solebury.

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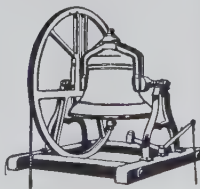
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NEW YORK—Strong endorsement of the method of aiding unemployed clergy in the sixth province has been given by the Rt. Rev. Hugh Latimer Burleson, D.D., assistant to the Presiding Bishop.

Bishop Keeler, bishop coadjutor of Minnesota, reported that the synod of the province, at its meeting in Casper last fall, authorized the setting aside of \$600 of provincial funds to relieve destitute clergy, and a committee of three, with Bishop Keeler as chairman, was appointed and authorized to present this need to the clergy of the province.

The letter of appeal received responses from 88 clergy who are giving at least \$1.00 each month for relief. Relief is given by the committee at the rate of \$25 monthly, and also temporary assistance where needed. Thus far the committee has not had to draw on the \$600 voted.

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NEWS IN BRIEF

ATLANTA—The Young People's Service League of the diocese convened at Camp Mikell near Toccoa Falls June 24th and 25th. Bishop Mikell was present.

MILWAUKEE—The second annual diocesan older boys' conference camp began its session June 25th, at Nashotah, with the Rev. Kenneth D. Martin in charge of the camp and the Very Rev. Archie I. Drake, dean of All Saints' Cathedral, conference chairman. Bishop Ivins, patron of the camp, was the preacher at the sunset service June 25th.

PITTSBURGH—The Rev. Dr. G. Philip Jung, rector of Christ Church, was invited to conduct the vesper services at the annual picnic of the Ministerial Association of Fayette county.—The annual festival service of St. Barnabas' Home, Gibsonia, was held June 11th. Bishop Mann and many of the clergy were in procession with the trustees, the staff, and the choir of Trinity Cathedral.

SOUTHWESTERN VIRGINIA—About 130 boys and girls participated in the diocesan conference for young people at the Virginia Episcopal School, Lynchburg, June 12th-14th. The Rev. N. B. Groton, of White-marsh, Pa., was conference leader. Bishop Jett attended.

WASHINGTON—The Rt. Rev. and Mrs. James E. Freeman have left Washington to spend the summer in Maine.—A new musical setting for John Keble's well known hymn, "Sun of My Soul," written in 1820, has been composed by Mary Pickens Opie, wife of one of the clergymen of this diocese. Mrs. Opie has written a beautiful and reverent four-part setting for mixed choirs and also a solo arrangement for high, medium, and low voices.

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These Amazing Moderns. By George Hamilton Combs. \$1.50.

GARRETT & MASSIE, Richmond:

Georgia: A Pageant of Years. By Mary Savage Anderson, Elfrida De Renne Barrow, Elizabeth Mackay Screven, Martha Gallaudet Waring. For the Georgia Society of the Colonial Dames of America. \$2.50.

HARPER & BROTHERS, New York City:

Can Business Govern Itself? A Study of Industrial Planning. By Edgar L. Heermance. \$3.00.

HOLSTON HOUSE, SEARS PUBLISHING CO., New York City:

The Transportation Crisis. By G. Lloyd Wilson, Ph.D. \$2.50.

Economic Cycles and Crises. An American Plan of Control. By William C. Schluter. \$2.50.

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Statistical Procedure of Public Employment Offices. By Annabel M. Stewart and Bryce M. Stewart. \$2.50.

YALE UNIVERSITY PRESS, New Haven:

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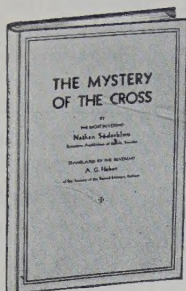
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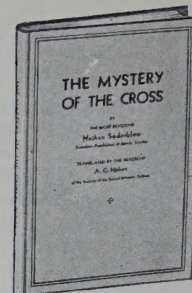
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Other speakers and preachers at meetings and services are the Rt. Rev. John Durham Wing, D.D., Bishop of Southern Florida; Rev. John Crocker, Student Chaplain at Princeton University; Rev. Joseph Patton McComas, D.D., Vicar of St. Paul's Chapel, New York City; Rev. William B. Stoskopf, Rector of Church of the Ascension, Chicago; Rev. John Rathbone Oliver, M.D., of Baltimore.

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